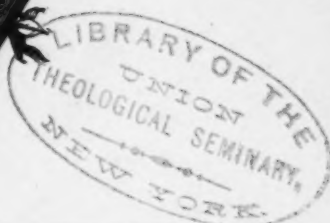


Vol. XVIII.



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THE CONVERTED CATHOLIC

JULY, 1901

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...THE...

CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

Vol. XVIII.

JULY, 1901.

No. 7.

EDITORIAL NOTES.

When this issue of THE CONVERTED CATHOLIC is in the hands of its readers the editor will be on the ocean for a change of scene and a much needed vacation. It is not so much a rest from labor, for the duty of editing and publishing the Magazine and directing the affairs of Christ's Mission has been a labor of love, and while strength continues no greater happiness could be afforded him than to remain at his post. But we have the highest authority that it is well to go apart and rest a while. When he returns after a few months he hopes and believes that with the divine guidance he will be able to do better work than ever. The Magazine will be published every month as usual, as the greater part of the material has been prepared, and the long voyage on a slow vessel will give ample time for a thoughtful letter to Cardinal Gibbons and other articles that it is hoped will be acceptable to the readers of THE CONVERTED CATHOLIC.

The work of Christ's Mission will continue, as it is in the hands of one who has been associated with us for fourteen years as confidential clerk and business manager. He is known to all who come to the Mission as "Stephen"—his full name is Stephen H. Nichols, and he will be in direct communication with us during our absence. All correspondence can be addressed to us as usual at 142 West Twenty-first street, New York.

We ask our readers to pray for us and for the work to which we have given twenty-two years of strength and life. The one thought that dominates all others as we go away for a season, the last desire that we wish to see gratified, is that this work should continue and that an institution like Christ's Mission, which God has greatly blessed should be perpetuated. This can be done by the prayers, good wishes and co-operation of the friends who are interested in it.

Priests at Christ's Mission.

One day last month five former priests of the Roman Catholic Church were at Christ's Mission. There was no previous arrangement for the meeting. The first to call, at noon, was a young Italian priest who brought a note of introduction from an Italian Presbyterian pastor in this city as follows:

"Dear Mr. O'Connor: This young Italian priest, Paschale Caccavale, wishes to leave the Roman Catholic Church, and as I am not able to do anything for him I send him to you, knowing that you can help him. He has no friends in this city and is in need of such counsel and aid as you can give him. Yours truly,

ANTONIO ARRIGHI.

While conversing with this priest in Latin—he knew neither English nor French—two other priests called. One, the Rev. Joseph Vital, formerly a priest in Italy, is now the successful pastor of the Italian Methodist Episcopal Mission in this city, and the other is also an Italian priest, who is still officiating in the Roman Catholic Church, and who wishes to leave it if the way should open according to his desire.

Within half an hour of the first arrival a fourth priest called, an American, who first came to Christ's Mission in March, 1900, and is now connected with a large business house in this city.

In the conversation that followed there was much comment on the remarkable fact that five men who had been ordained priests of the Church of Rome, and two of whom were still officiating in that church, should meet

in this providential manner in a place like Christ's Mission, where so many other priests had received a hearty welcome. The name of the Mission attracts the best, the most upright of the priests who desire a better, a purer and more honorable life than could be had in the Church of Rome. Two of those five priests had their "celebrats" from Archbishop Corrigan, that is, a recognition of their good standing in the Roman Church and permission to say mass in any church in New York diocese.

A few days after this conference the Rev. S. L. Testa called at Christ's Mission with another priest, who after due examination showed such a fine spirit, with an evident desire to learn the Bible way of salvation that we sent him to Mr. Moody's school at Mount Hermon, Mass., for the summer. There he is taking a special course of study in the Bible, and the evangelical spirit that pervades that excellent school will be most helpful in directing his course.

FATHER ZOTTI'S CONVERSION.

This priest, Teodosio Zotti, is a fine young man, a scholar and an eloquent speaker. Before going to Mount Hermon he delivered an address in the Italian Evangelical Church, Union avenue, Brooklyn, of which Rev. S. L. Jesta is pastor. He also read a letter renouncing his allegiance to the Church of Rome, addressed to Archbishop Rossi, of Acerenza, Italy, in which he said:

"Monsignor—It has pleased the Father of Mercies to make me see the errors of the Roman Church, and to give me grace to abandon them that I may faithfully follow the dear Lord, Jesus Christ, blessed forever. Verily, you will call me an apostate, but am I

one? Have I renounced the religion of our forefathers? No; but I have done that which God spoke through the prophet, Jeremiah, saying: 'Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' Therefore making right use of my reason, and searching the Scriptures, I have returned to the true religion of our forefathers, to the primitive faith, which, of old, highly illuminated the Italian regions. I am therefore an evangelical Christian, as were the primitive Christians who professed the pure and holy gospel of Jesus Christ. May the grace of our Lord work also in your heart, and in the hearts of my brethren, who are, like you, out of the true way, and enable you to detest the error in which you are and to embrace the truth as it is in Jesus, who is the truth and the life. Grace and peace to you from God, our Father, and from the Lord, Jesus Christ."

As already stated, the work of Christ's Mission will go on during the pastor's absence on vacation. Priests will be welcomed, and good will result to all who come within its influence.

Converts from Rome.

Bracebridge, Can., April 4, 1901.
Dear Mr. O'Connor:

I am greatly pleased to have the privilege of reading your excellent Magazine, *THE CONVERTED CATHOLIC*. Our pastor gives it to me every month. I am glad to tell you that I have left the Roman Catholic Church, and am now a brother of yours in Christ. I was deep in sin and darkness when God brought me to a place where I heard the truth for the first time preached by Rev. Mr. Rogers. I was born in County Limerick,

Ireland, where all were Catholics. I came here thirteen years ago, and it was here in Bracebridge that I was saved, and I am glad that I found the living God. I do not now have to ask the priests to forgive my sins; God, for Christ's sake, does that, and He is the only one who can forgive sin, and by His help I intend to live a good Christian life and wear a crown of glory in heaven. D. M.

A converted Roman Catholic writes from Portland, Ore.:

Dear Sir—For several months I have read the copy of your Magazine that I found in the Young Men's Christian Association, of which I am a member, but I do not think it is right for me to read it alone.

I wish some of my countrymen could read it also, that they might come to the light and see the truth.

Twelve years ago I came to this country from Italy, but after five years I had no more use for the Roman Church, and now I attend the Methodist Episcopal Church. I am glad now to be able to send for the Magazine, and I am sure that several Catholics will read it.

I wish you long life, and may God help you to carry on the great work He has given you to do, and I believe the time will come when there will be no more Roman Catholics.

A subscriber in Honolulu writes:

Mr. — (a new subscriber) will send his copy to a friend in Australia, after reading it, and I hope it will lead to other subscriptions from that part of the world. I am nearly blind, and can read but very little, but I cannot do without *THE CONVERTED CATHOLIC*.

Rome Condoning Falsehood.

It is curious how many things show that the morals and tactics of the Church of Rome are the same in every age. That "the end justifies the means" has been an old maxim of hers and she has never scrupled to put it in practice. The recent case of the Marquis of Headfort and Miss Boote is an example. The lady is a handsome actress and the marquis a young nobleman who became infatuated with her and to the disgust of all his relatives and friends wished to make her his wife. The colonel of his regiment, however, got him to make a solemn promise not to marry while in the regiment.

The marquis had consented to become a Roman Catholic, and thereupon Cardinal Vaughan granted him a dispensation to marry, and also absolved him from the fulfilment of his promise to his commanding officer. This fact is stated by the *New York Herald* of a few weeks ago.

After this, it is clearly not safe to depend on the promise or even the oath of a Roman Catholic. The case of the Marquis of Headfort forms an object lesson for the twentieth century. Rome is bold and unblushing. Without a scintilla of shame she shrives the marquis. She might as well discharge a man from the payment of his debts and other obligations. The Pharisees in the time of Christ said "Corban," and if a man gave a religious gift he might allow his parents to starve.

In the estimation of the Church it is of less importance to pay one's debts than to leave money for prayers for the dead. Yet this is the Church that vaunts herself to be holy and

that many half-hearted Protestants approve. Can they know her delinquencies, her treacheries, and falsehoods? If she absolves a man from a solemn promise in the light of day, what shall we have next? Absolution, of course, from oaths of loyalty to the American Commonwealth or the English Government when a fitting time comes, or when it may serve the interests of "Mother Church."

Are Protestants always to be hoodwinked and kept in the dark, and to be willing to be in the dark? She plans political supremacy and strains every nerve, even transgressing the moral law, to attain it. Is it because of tactics that the secular press has scarcely said a word in condemnation of the cardinals? And why is there no outcry from Roman Catholics against such a setting aside of the laws of God? The evil, will, however, work its own cure and men will at length so awake to the danger of her immoral teachings as to tolerate them no longer, and great Babylon will fall to rise no more. W. G.

From Canada we received the following letter:

I feel a deep interest in your Mission, not only because it is the work of God in general, but because it is specially for the conversion of Roman Catholics. I am glad to note, from time to time, the progress of the truth among Roman Catholics.

Your letters to Cardinal Gibbons are well fitted to awaken in his mind a true sense of Christian truth on the one hand and a sense of falsehood on the other. I hope he will follow your advice and preach salvation by faith in Jesus.

(REV.) W. N.

FOUNDATION TRUTHS OF THE GOSPEL.

REGENERATION.

BY PROFESSOR MOULE, D.D., CAMBRIDGE.

"Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

"As many as received Him (the Christ), to them gave He power to become the sons of God, even to them that believe on His name; which were born . . . of God." "Whosoever believeth that Jesus is the Christ, is born of God." "Whatsoever is born of God doth not commit sin." "Whatsoever is born of God overcometh the world." "Everyone that loveth is born of God." "Everyone that doeth righteousness is born of God." "Ye are born again, not of corruptible seed, but of incorruptible, through the word of God." "He hath begotten us again to a living hope by the resurrection of Jesus Christ from the dead." "Of his own will begat He us with the word of truth." "What manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, even as it knew Him not." "Beloved, now are we the sons of God." "As many as are led by the Spirit of God, they are the sons of God." "The Spirit itself beareth witness with our spirit that we are the children of God."

Group with these utterances the following: "A new heart will I give you and a new spirit will I put within you." "Create in me a clean heart, O God, and renew a right spirit within me." "If any man be in Christ it is a new creation." "He that hath the Son hath the life, and he that hath not the Son hath not the life." "The Son

quickeneth (maketh to live) whom He will." "You hath He quickened who were dead in trespasses and sins." "Your life is hid with Christ in God." "I live, yet not I, but Christ liveth in me." "No man knoweth the Father but the Son, and he to whom the Son will reveal Him." "So is every one that is born of the Spirit."

I have massed together these quotations. No references are appended; surely none are necessary for my reader, for these words are, every one of them, outstanding Scripture messages. Outstanding they are indeed, in a sense which may be illustrated by the coral islands of the ocean. Many as they are, they are but the points and peaks of a vast substructure of truth, underlying the whole message of the Bible. Psalmist, Prophet, Apostle, the blessed Lord Himself (He most emphatically of all), have contributed to the collection. The collection is in vital touch with the whole teaching of the Bible.

So, if we take the Bible as valid evidence upon the essentials of salvation at all, Regeneration is indeed an essential of salvation. Take the Holy Book even with some of those reserves which we are often urged now to make; still it is so. We are sometimes pressed now to take as our court of appeal "not the whole Bible, but the Bible as a whole." For the sake of argument, be it so for the moment to me. Well, I affirm without fear that "the Bible as a whole," the "Divine Library," if questioned just now not for its detached texts but for its main results, delivers to us, as one of its profoundest revelations to

man's soul, just this, that man, to be at one with God, to be saved, to be safe, to be holy, to be what he was made to be, to walk in peace, power, and purity in the light of a Father's smile, to escape a precipice of ruin, "a wilderness of woe," and to enter instead the paradise of present and future blessing—"must be born again."

The Bible, "as a whole," has many magnificent things to say of man. No literature on earth has ever glorified man as the Bible has done, for it has told us of his being made "in the own image" of God, and then of the very Son of the Father's love having taken, perfectly, absolutely, for ever, man's nature to be his Nature in personal oneness with the Divine. Never dream that the Bible reproaches or despises man for his manhood; rather, it opens up thoughts and hopes about his being which point straight to the heaven of heavens. But, then, it treats him, in its vast message "as a whole," as a being who has hurt, has wrecked, has hopelessly and mortally tainted, his own fair nature by discord with God. The Book never, never lets him forget that he, race and individual, is a sinner, and so a sinner that only God can, in a miracle of mercy, undo his sin, forgiving its guilt, and overwhelming with Himself its awful power. And this is the burden of the message, "Ye must be born again."

"Christianity can never be proved," says some one, "except to a bad conscience." Put a little differently, the words are profoundly significant, and absolutely true. "Christ will never be fully seen in his self-evidencing truth and glory, except by the soul awakened to its own infinite need of

Him, in a sense of its own sin." Deep and true, historically and spiritually true, is that other saying, that "more than half the heresies of all time are ultimately traceable to an inadequate sense of sin."

Browning, who wavered too often in his thought upon the Christian foundations, and sometimes speaks as if sin were but a transitory phase of things, in his moments of deepest insight seems to see a very different sight. In one terrible little poem, he says that he believes Christianity, chiefly because it

"Taught Original Sin, The Corruption of
Man's Heart."

And the counterpart to all this dark mass of truth is the glorious message of, not only the necessity, but, thanks be to God, the blissful possibility of the New Birth, the Regeneration of the sinner. The Book, "as a whole," calls us to be absolutely sure of this, that "Ye must (if ye would enter into the kingdom, and have the life, and be the happy children of God in Christ) be born again." And ye may be born again, so ye "receive the Christ, believing on his Name."

It is no poor, cold, pale, "naturalistic," matter of brave resolves to be better, and the education of character to higher levels. There is room abundant for resolves and education—in the issue. But the initial need is "not resolutions but revolution." The man must "come to Jesus." By the Holy Ghost he must be "joined to the Lord" in repentant faith. Then shall the Son of God "dwell and walk" in his new-born heart. Regeneration, the gift of God, shall have its counterpart, its visible side, in Conversion, the consciousness of pardoned and recreated man. And so the man shall

be even now, in the inner sense, the child of God. And it doth not yet appear what he shall be hereafter.

THE CHILD OF GOD.

The native and natural bearing of the phrase "child of God," in Scripture, is towards not the potential but the actual, not the latent but the revealed. If there are passages which seem to look the other way, they are the exception, not the rule. The language about the New Birth in them is an extension of its true usage. In other words, the New Born in Scripture mean the believing and the holy, made such by the power of God, who has new created them into that condition. And, if ever the vocabulary of the New Birth is applied in Scripture to those who are not for certain such, it is because they are by outward profession such. And this is only another way of saying that they are so called on the assumption that so they are—an assumption which may none the less need to be tested before God in the individual case:—"Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates, counterfeits?" . . .

I return to my main theme in its simplicity: the New Birth. What is it? It is the gift of God to fallen man, through His dear Son, by His blessed Spirit, of the new heart, the new spirit, the new creation; the mind, the nature, of the child of God. It is the divine side of that of which the human side is Conversion, when Conversion deserves its name; when it is not only a vigorous reformation of habits and acts, nor the mere earthquake, or windgust, of emotions, but the response of a mysteriously and bliss-

fully enfranchized will to the Voice of God indeed. Conversion must not for a moment be squared and cut to a narrow pattern; nor must the consciousness of it be necessarily one, single, and definite. Only, wherever to-day the man is indeed the Lord's, there somehow and somewhen has been Conversion; and below, or above, that Conversion, there has been the gift from God of the New Birth, there is the ceaseless gift from God of the New Life.

THE DIVINE FATHERHOOD.

I read it with revealed clearness that Man, in the Fall, notwithstanding that Adam was "the son of God," so broke the holy continuity of his creation that he is, antecedent to regenerating grace, "dead" spiritually dead, and must be re-created into a true filiation. And this New Birth, this becoming and being called a child of God, is in Scripture the foreground aspect of the whole subject of Divine Fatherhood, as regards us men and our salvation. Not in Adam but in Christ are we children of God; and we are in Christ not by creation but by new creation. Compared with this Fatherhood of Grace, under which we "become partakers of the Divine Nature," it is not too much to say that the Fatherhood of Creation appears rather as a profound and sacred revelation analogous to the paternal idea, than as Fatherhood in its proper meaning, which demands a true and real impartation of nature. Blessed be God, the circle of that Fatherhood, though movable in its holy limits, is divinely open to faith. "Who-soever will" may step into it, in the name of the Only Begotten Son of God.—*London Christian.*

(*To be continued.*)

Better Days for Portugal.

Of all the European countries that exhibit the ruinous results of the Roman Church, Portugal has always been considered with good reason one of the most conspicuous.

Better days, however, are at hand, for the King has right ideas concerning liberty of conscience and worship.

When he visited England to attend the funeral of Queen Victoria, he received a deputation from the Evangelical Alliance, headed by Lord Kinnaid, who asked him to remove certain restrictions on Protestant worship in this country. Last fall the Young Men's Christian Association of Lisbon increased its public meetings and entered largely upon tract distribution. The Roman Catholic clergy became disturbed, and the bishops held a conference upon the situation. When the Chambers met, the bishop of Argave brought the question before the Prime Minister. He replied he had already ordered the strict application of existing laws, which punish with two years' imprisonment any utterance spoken in public, written or printed, against the State religion. In January the chief justice of the Criminal Court called together all the pastors of Lisbon and enjoined them to confine their preaching strictly to members of their own congregations. The effect of these acts was to greatly increase the attendance at the services of the Week of Prayer. On January 14, the pastors were summoned before two magistrates, who enjoined them to cease from all preaching under penalty of being arrested as they left the meeting. The pastors replied they were ready to go

to prison, but they should continue to preach the Gospel, though always respecting the State religion, standing upon their Constitutional rights that "none may be prosecuted on account of religion."

The King gave the deputation a courteous hearing and said it was his "positive wish" that perfect religious liberty should prevail in his kingdom; also that he had given orders to the authorities not to further disturb the Protestant pastors. On January 24 these ministers were officially informed that they would not be molested any more.

Good News from Dublin.

In a recent letter to the editor, Mr. D. V. O'Meara, of the Irish Church Missions Society, Dublin, says:

"I was speaking to-day to another brother who has come out from her," and to whom I some time ago sent your periodical, *THE CONVERTED CATHOLIC* containing the photos of a number of ex-priests. He told me that one of them was at one time his confessor.

"We are forging ahead here in Ireland, too. Rome is losing many who enroll themselves under the flag of the Captain of our Salvation.

"I admire your paper very much, and always read it with great interest. Do not be anxious about new premises in public places. The Lord knows what we have need of, and you know when we have the great need of the soul and the life supplied—"all things" (Romans viii, 32).

"May our loving heavenly Father continue to bless and use you in extending the kingdom of His only-begotten Son!"

A Christian Soldier's Experiences.

BY GENERAL T. M. HARRIS.

V.

There were two or three incidents connected with the Beverly affair in which the Divine hand was so conspicuously manifested in my favor that I feel I ought to record them in acknowledgment of His mercy to me on that occasion.

On the morning of the 3d July, a citizen who lived a few miles up the valley above Beverly came to town and informed me that Colonel Jackson was advancing upon me with a large force. I at once sent out a sergeant of the Regular Cavalry with five or six men to make a little reconnaissance to the front. He had not much more than gone when I concluded to ride out as far as the line of pickets—about two miles—and see what I could observe. I feared that something might befall the cavalry that I had sent, and that I might not get any report from the sergeant. I mounted my horse and rode briskly after them. When I arrived at my line of pickets I could see a considerable distance up the pike, but could not discern anything of my squad of cavalry. The pike ran straight up the valley on the west side of the river, and the old country road diverged from it at that point to the left and ran up the valley on the east side of the river. There was a narrow strip of wood that hid that road from my view; and, knowing that by riding a hundred yards or so, I would come to the open country on that side, and could see quite a distance, I rode rapidly through the woods, and just as I came to the open, I saw my squad of cavalry on

that road approaching a house occupied by a man named Horton. Just as I caught sight of them they were fired upon from an ambuscade, and I could see the horses running away with empty saddles. Wheeling instantly, I put my horse into half speed to get back within my lines, and just as I got back into the pike I found myself falling in side by side with a woman who was riding a race; casting a glance at the pike to my left, I saw that she was being followed by a company of rebel cavalry, also running at a very rapid pace. They were not more than one hundred yards behind her. I thus came within a half minute of being cut off and captured, but God gave me the benefit of that half minute, and thus I escaped.

Again, had I not fallen in with the woman I should no doubt have received a volley from the cavalry. I had but three or four rods to ride after reaching the pike until I was within my picket line, and riding five or six rods further took me round a point where, by a curve in the road, I was out of their sight. The woman was riding at speed to save her horse from capture. I had a thoroughbred horse, and putting him to the top of his speed I reached the town in less than five minutes, and decided to put my house in order for defending the place.

Jackson had planned to capture me by a decoy. For this purpose he had sent a lieutenant with a squad of fifteen or twenty men to go into hiding near Horton's house. The lieutenant was a nephew of Horton's wife. On the morning of July 1 a citizen came to town bringing an invitation from Mrs. Horton for me to come and

dine with them that day. As I had no special acquaintance with Mrs. Horton, and knew the family to be rebels, I paid no attention to the invitation. On the following morning the same messenger came with an invitation for me to come and dine with them that day. I was now confirmed in my suspicion that there was mischief in it, and I again gave no heed to the invitation. On the morning of the 3d, when I saw my cavalry fired on, I saw what the acceptance of that invitation would have meant for me.

When I recall these events in my life, I feel I must praise God in the language of the Psalmist, and say:

The Lord is just in His ways' all

And holy in His works each one;
He's near to all that on Him call—

Who call in truth on Him alone.

He will the just desire fulfil

Of such as do Him fear indeed,
Their cry regard, and help He will
And save them, in the hour of
need.

The Lord preserves all, more and
less,

That bear to Him a loving heart,
But workers all of wickedness

Destroy will He, and quite subvert.
Therefore my mouth and lips I'll
teach

To speak the praises of the Lord;
To magnify His holy name,

For ever let all flesh accord.

—145th Psalm L. M., 11th and 14th stanzas.

Church Defeat in Canada.

In May, 1893, the Rev. W. S. Barnes, a Unitarian minister, married Mr. E. Delpit, private secretary to the Lieutenant-Governor of Quebec, and Miss Cote. After they had lived together as husband and wife for several years, three children having been born, Mr. Delpit asked the Ecclesiastical Tribunal of Justice to

declare his marriage null and void on the ground that as he and his consort were Roman Catholics the Protestant minister who married them was not a competent officer to perform the ceremony, and his act was of no effect. The Ecclesiastical Court granted Mr. Delpit's demand and he then asked the Civil Court to confirm that judgment.

Mrs. Delpit contested the action, alleging that at the time of her marriage she was a recognized non-Catholic, and Mr. Delpit had also declared himself a non-Catholic; that the Rev. Mr. Barnes was a competent officer to perform the ceremony, even if both parties were Catholics; that the Ecclesiastical Tribunal had no jurisdiction to inquire as to the validity of the marriage; that the defendant contracted said marriage in good faith, relying on the said plaintiff's declarations and believing that she was marrying before a competent officer.

The case reached the Superior Court in Montreal in May, with the result that Mr. Delpit's act was dismissed, and the marriage declared valid.

An appeal was taken against the judgment and the case is expected to go to the Privy Council in England, beyond which only the House of Lords remains as a court of appeal.

The case is now before the Supreme Court of the Dominion of Canada, awaiting decision; but a lawyer of this city, Mr. Caruthers, of 231 Broadway, has caused it to be stated in the public press that Mr. Delpit went to Baltimore five months ago, with the intention of bringing action for a divorce there when he has lived there one year, regardless of the action of the Canadian court.

Good Work in the Philippines.

A letter was received last month from one of the converts of Christ's Mission who is now in the Philippines. He desired to go to Cuba, but through a fortunate mistake on the part of some of the Government officials he went to the Philippines, and became connected with the United States Hospital Corps.

What he has been doing there is told in the following clipping from a Manila newspaper:

"Captain Pardee, of the Twenty-fifth Infantry, stationed at San Narciso, Zambales, has been most successful in routing out rebels and establishing peace. To a large extent this has been due to the work of the men of his company, but particularly to a hospital steward attached to that post, who has made a wonderful record in bringing the rebels of that district to their senses.

"This man has made himself everything to the natives. He has been their doctor, padre, confessor and evangelist at the same time. There is nothing they do not tell him, and the result has been that a rebel cannot enter the zone he controls without coming under this man's influence for good.

"When he was stationed at San Narciso, he soon saw a field of usefulness. He perceived the effect of the influence of the friars on the people, and he started in to win their confidence.

"He sent to Manila for tracts, and the American Bible Society supplied them freely. At first the natives would not receive them. The friars had told the people that they should not read anything with 'America' in

it. The words 'American Tract Society' were on the covers, and many of the tracts were flung back into the quarters. Finally this prejudice was overcome. He sat by their bedsides in sickness, and cured their little ones. When in trouble they came to him and they never found him unwilling to help them, day or night.

"Dozens of rebels came in each day to see him. They have heard in the mountains that if they come to him, hand over their arms, and be good, they will have protection, and that the friars can no longer harm them. Day after day he listens to awful tales. They are sincere in confessions and are all given protection. So great has been this one man's work that the natives bring him every bolo or rifle they can locate, and no rebel lurks within the sphere of his influence."

A LETTER FROM A CATHOLIC.

A Catholic soldier in the Philippines has written to his brother, a business man in this State, as follows: "I don't like to write on religion, but will tell you a little of what we hear and see. As in all Catholic countries, the finest real estate, buildings, etc., are owned by the Roman Church. A congregation like St. Patrick's in your town would have not less than a hundred priests. They live in buildings similar to convents in the States, but much larger. We are told that many priests live with women and young girls. I was told that one priest in Cavite skipped out two years ago, when the Americans took possession, as he was afraid of his life. They tell me he had twelve wives and children innumerable. When things quieted down he returned and found

his graveyard pretty well filled. He wanted the congregation to settle for graves and funeral services, and as the natives were without funds, it was impossible for them to pay up as they formerly did. He threatened to disinter the bodies, but the Americans would not allow it." This letter is dated January 20. Such are Catholic countries after centuries of control by the Pope's Church. J. M.

An Officer's Letter.

A correspondent sends us a cutting from the *Osceola (Neb.) Record*, containing a long letter written by La-Vergne L. Gregg, Second Lieutenant Thirteenth Infantry, from Malasiqui, Philippine Islands, under date of March 10, 1901, in which he says:

"I remember a circumstance that happened about two years ago. The priest was losing his hold on the people, so he resorted to the following method of bringing them to time: A large hole was dug and a sort of room made about five feet under ground large enough for three persons and then covered over; and three pieces of hollow bamboo were set in the ground in such a manner that they could be used as speaking tubes. He put three trusty servants down in the hole with instructions what to say, and then called all the people together around the three bamboo posts. When he had a large crowd he rose and stated that the Lord had revealed himself unto him and now wanted to speak to his people. Then a voice, apparently the voice of the Lord, came from the first bamboo, saying: 'I am the Lord, and I hereby direct that all my people of Cabamam obey the orders of the priest and give him contributions of money.' Then the second bamboo said in a

sepulchral voice: 'I am Christ, and I hereby, etc., etc.,' and the third bamboo: 'I am the Holy Ghost and I hereby, etc., etc.,' and immediately thereupon the people fell upon their knees and prayed and threw money and jewels at the feet of the bamboo posts; but a mounted detachment of soldiers happened into the town at this critical moment. The people and the priest fled, and the soldiers, seeing the money and jewels and the three bamboo posts, and having been notified that voices had been heard coming from them, commenced to prod into the ground with their bayonets, with the result that they soon came upon the three saintly laymen at the other end of the bamboos."

"The Converted Catholic" in Reading Rooms.

It would be a good thing for the religious public all over the land if those who have the management of the reading rooms in seminaries and similar institutions were to put into practice the suggestions of a subscriber who writes from Ohio: "THE CONVERTED CATHOLIC ought to be in every reading room in every college in the country. Our students are not being posted on the doings and purposes of Rome at all as they should be; nor are our students of theology. The men who are to be leaders of the people in the future ought to be thoroughly informed of these things, and I know of no paper so well calculated to meet their requirements as THE CONVERTED CATHOLIC."

Our friend also says that he mails the copies for which he subscribes to Roman Catholic priests in neighboring towns.

THE MOTHER OF THE LAST ANTICHRIST.

BY REV. ALBERT B. KING.

(Author of "The Purple and Scarlet Woman and Her Relatives.")

IV.

C ONTINUING to produce links in the chain of the argument showing that Napoleon I, or the Napoleonic dynasty of the French Emperorship, is probably the seventh head of the Beast [politico-religious Antichristian world-power], we call attention to facts of a past history which help us to accept as literally true prophecies of kindred facts.

(d) The Napoleonic dynasty aims to reconstruct the Roman Empire with world-wide expansions. Auberlen, the profound and prudent student of prophecy, says in his "Daniel," p. 221: "Bonaparte took up the idea of the Roman Empire. His universal monarchy was essentially and avowedly Roman; his son was called King of Rome; his nephew (Napoleon III), in order to found his power, distributed among the French army Roman eagles. The Roman Empire is the ideal which exerts fascinating power on the rulers of the world, which they are ever striving to realize, and will doubtless succeed in realizing. Of all phenomena of history, none bears more essential resemblance to Antichrist than this demoniac Napoleonism which from the outset identified itself with the idea of the Roman Empire."

The Napoleonic emperors called themselves Cæsars, and strove by war to wrest from Czar [Cæsar] and Kaiser [Cæsar] all that belonged to Roman territory. All know that it was an idea of Napoleon's to conquer Assyria, Syria, Greece, and Italy, and

be proclaimed King of Babylon, Jerusalem, Constantinople, and Rome.

At Acre Napoleon said, "I will raze all Syria and march on Damascus and Aleppo. I will arrive at Constantinople with armed masses, overturn the Empire of the Turks, and establish a new one in the East."

Before invading Russia, he said: "I must make one nation out of all the European State . . . I must establish one universal code of laws. . . . The great power I have already attained forces me to become dictator of the world."

It could be said of Napoleon at the height of his power what will be said in terror and wonder of the Beast and its eighth-seventh head (Rev. xiii, 4): "Who is like unto the Beast? Who is able to make war with him?"

(e) The Napoleons, like Cæsar, have always commanded the homage and friendship of the Jews, with whom negotiations were at one time carried on with reference to their return to Palestine; and representative Jews convened at Paris to consult with Napoleon as to matters affecting them as a nation. Now turn to Daniel ix, 26, 27, and you will find, as we believe, that the last Antichrist will make a seven years' covenant with the Jews, restoring them to their holy land, city, and temple service. This is a Napoleonic idea extended to the Rabbins of the great Sanhedrim assembled at Paris in 1807. Madame D'Abrantes remarks: "The Emperor knew they would salute as Messiah the man who would offer it

to them." Behold in this the counterfeit Christ, the Antichrist. And who said to the Roman governor, "We have no king but Cæsar?" Was it not the Jews?

(f) The name of the Napoleons is strangely suggestive of the Biblical Antichrist, the seventh head. Mr. Frederic Monod says that Napoleon is derived from *Apollyo*, or *Apolco*, two Greek verbs, which make only one, which signify to destroy, kill, or exterminate. N or "Nc," the prefix, is one of the greater affirmatives, which—like the rest of the name—is Greek, and which we render "veritable." And is not Napoleon, who destroyed national frontiers, national institutions, and myriads of human lives, well described as a "veritable exterminator?"

The true Messiah "came to save men's lives," the false Christ, like Satan, the "murderer," comes to destroy men's lives.

Mr. Warrand Houghton, in 1887, gave to the world several reasons why it may be expected that General Louis Napoleon will become the Great Cæsar or Last Antichrist. One of these is his name. Mr. Houghton said: "The name Louis Napoleon is that one of the Napoleon family which best corresponds to the number of the Wildbeast which symbolizes Cæsar's Roman Empire. Thus:

L, 50; V, 5; D, 500; O, 0; V, 5; I, 1; C, 100; V, 5; S, 0 = 666 (*Western Foot of Daniel's Image—LATIN*).
—N, 50; α, 1; π, 80; ο, 70; λ, 30; ε, 5; ο, 70; ρ, 50; τ, 300; ι, 10 = 666 (*Eastern Foot of Daniel's Image—GREEK*).

This is curious and may, or may not, truly describe an existing Last

Antichrist, but cannot be now more than hypothetical, and if even by a *coup d'état* he becomes French Emperor, we cannot be sure he is the Last Antichrist until the "ten horns" or "ten toes" appear, and the Covenant with the Jews is made for a "week" of years.

Mr. Houghton furnishes other historical data which will keep us, under calm self-control, wisely watchful of the movements of General Louis Napoleon (Prince Louis). The following is a specimen of these data.

"Napoleon I in his expedition to Egypt, asked the Mahomedans to recognize him as the Man of Destiny, but Prince Louis can present credentials to them which the first Napoleon had not, because he is intimately connected with the Hégira date by his birth on that day of the year—viz., July 16—exactly at the end of the prophetic period of 1,260 Chaldean years of 360 days each (1,242 solar years) from the Hégira. Ancient Mahomedan prophecies have stated that the Mahdi, or Man of Destiny, is to appear among them about 1,260 years after the Hégira."

There may be this danger, however, that in looking too intently at Prince Louis we shall fail to see arise in another quarter of the horizon the veritable Lawless One.

(g) The Worship Paid to Napoleon I.—Already we have called attention to the worship paid to the person and image of the pagan Cæsars, and to the blasphemous worship of the Popes. Yet so was and is worshiped Napoleon I. He asked his courtiers what men thought of him. One replied, "Some think you an angel, sire; some a devil; but all think you are more than man."

A prefect once said in a public address, in the ears of listening thousands, "God made Napoleon and rested from His labors!" Nay, even Jewish rabbins, convoked at Paris, styled him "The Lord's anointed Cyrus, the image of the Divinity": and this was no metaphorical language, no Oriental exuberance of speech, for they blended his name and that of Josephine with the ineffable name of Jehovah, and inscribed it upon the ark of the covenant, which was further surmounted by the eagle of imperial France. Nay, more, he accepted the title "Your Providence."

Some forty years ago we met with the statement that there was a sect in Switzerland whose only object of worship was Napoleon.

From H. de Windt's "From Peking to Calais," page 418, we quote these words: "There is a sect at present existing in Siberia which actually worships the spirit of the great emperor. They are called Napoleonists, and look upon the Czar and the Greek Church with contempt, worshipping only the bust of their divinity, which is done with closed doors and strict secrecy."

How easy, then, to believe in the literal fulfilment of the prophecy which asserts that Antichrist shall be worshiped, and shall even imitate Antiochus Epiphanes, and seek to thrust his statue into the sacred area of the Temple. [See Daniel ix, 26, 27, and Rev. xiii, 14, 15.]

And it is not incredible that one of the Napoleonic dynasty shall be so worshiped hereafter.

(h) Napoleon despised the Papacy, yet when the Beast in the French Revolution abolished the Roman Catholic Church, he as Head of the Beast, and as a stroke of policy to strengthen his political position en-

tered into the famous "Concordat" with the Pope; and Sir Walter Scott in his history says: "It was singular to behold how submissively the once proud See of Rome lay prostrated before the power of Bonaparte. . . . By this compact Pius VII surrendered those claims to supremacy which his predecessors had maintained for so many ages against the whole . . . of Europe."

The Pope became the tool and yielding ally of the Emperor. But, dear reader, this is the very situation, on a larger scale, predicted to occur in Revelations xiii, which, to our mind, is very reasonably explained by some premillennium writers to be as follows:

(1) The seventh head (Napoleon I) is to "continue" but "a short space," [Rev. xvii, 10] and, as a matter of fact, Napoleon reigned but from 1806 to 1815; then the Napoleonic Emperors were killed by the sword at Waterloo, and fifty-five years later at Sedan.

(2) Then the last Antichrist comes on the stage and as the eighth-Seventh Head revived, the Beast which received the deadly sword thrust, and all in the world who worship power more than righteousness, shall yield to the seductive influence of a second Beast [Rev. xiii, 11, 12] which will persuade them to worship the statue of the First Beast, and the penalty of refusal will be like the bans imposed by the Mother of the Lawless One in the middle ages, for they who refuse, can neither buy nor sell, and if they refuse to receive "the mark, or the name of the Beast, or the number of his name," will be slain by the guillotine.

And this Second Beast which persuades the multitude to worship the First Beast, and has "two horns like a lamb" is with some reason supposed to be the demonized residuum of the old Purple and Scarlet Church, or of some person who has absorbed its religious power, and gives aid to the schemes of the Satanic Lawless One.

(To be continued.)

The Late Dr. M. B. Babcock.

The sudden death of the late Dr. Maltbie B. Babcock, Pastor of the Brick Presbyterian Church in this city, caused much sorrow. He was a man of many accomplishments, and besides being a fine scholar and an eloquent preacher he was also a poet.



DR. M. B. BABCOCK.

It is somewhat remarkable that at the last meeting of the Chi Alpha Society, which he attended just before sailing for the East, he read a beautiful essay upon "Death as Represented in the Poets," and in closing, he read the following original verses:

EMANCIPATION.

Why be afraid of death as though
your life were breath?

Death but anoints your eyes with
clay. Oh, glad surprise!

Why should you be forlorn? Death
only husks the corn.

Why should you fear to meet the
thresher of the wheat?

Is sleep a thing to dread? Yet sleep-
ing you are dead

Till you awake and rise, here, or be-
yond the skies.

Why should it be a wrench to leave
your wooden bench?

Why not with happy shout run home
when school is out?

The dear ones left behind! O foolish
one and blind,

A day and you will meet—A night
and you will greet.

This is the death of Death, to breathe
away a breath

And know the end of strife, and taste
the deathless life,

And joy without a fear, and smile
without a tear;

And work, nor care to rest, and find
the last the best.

Obituary.

DR. J. D. FULTON.

The death of the Rev. Justin D. Fulton, D.D., on April 16, has removed one of the strongest opponents of Romanism in the American continent. He was a great man in every respect, great in his advocacy of the rights of the colored race to freedom before the Civil War, and great in his opposition to the encroachments of the Roman Catholic Church on the free institutions of our Republic. He was a great orator and had the courage of his convictions. He met with great opposition, even in the Church of which he was a minister, the Baptist, but his aggressive nature was not daunted and he continued fearlessly to proclaim his sentiments to the last. He had a firm and constant friend in the Rev. Dr.

R. S. MacArthur, of Calvary Baptist church, this city. Dr. Fulton will be greatly missed in Boston, where his greatest work was accomplished. He had made his home in Somerville, Mass., in recent years, and there he died in his seventy-fourth year. Many of the warriors in the cause of Protestantism are passing away. May God raise up others to fight the good fight, and may He strengthen the hands of those who are still bearing the burden and the heat of the day.

CHARLES HASTINGS COLLETTE.

The Protestant cause in England has suffered a great loss in the death of this gentleman recently. He was a lawyer by profession, and was the best known writer on Protestant subjects in controversy with the Roman Catholics in England. He was a great scholar and was distinguished for accuracy in treating on subjects that related to Romanism. He was an admirer of the spirit and tone of this Magazine, and we had many letters from him commending the careful manner in which Catholic subjects are discussed in its pages. It is sometimes very hard to have patience with the Roman rogues who will pervert the truth and falsify history, but Mr. Collette was always courteous and dignified. He will be greatly missed.

ROSCOE KENNEDY.

The heart of the editor was deeply touched by the departure of this young man recently for the heavenly home. He was in his twentieth year. He died in Colorado, whither he had gone three years ago for the recovery of his health, which had been impaired by over study while he was a student in the College of the City of New York. Dear Roscoe was the only son of Dr. William C. Kennedy,

of this city, and nephew of Gen. John Kennedy, of Denver. He was a fine Christian boy, greatly beloved by all his acquaintances. He was a loving friend of the boy Luther, "The Little Door-Keeper in Christ's Mission," and now they are at home in the Father's house where there is no sorrow but joy everlasting.

A. H. GUINNESS, M.A.

For many years this departed brother was the efficient secretary of the Protestant Alliance. He was a member of the famous Irish family, whose many achievements in diverse fields of action have made their name well known in all parts of the world. Mr. Guinness was a graduate of Trinity College, Dublin, and was educated for the law. His zeal, however, for the cause of Protestantism turned him aside from that profession to what proved to be his life-work. From the early days of Christ's Mission he has been one of Pastor O'Connor's constant correspondents and a friend of the work done here. He was a fine gentleman in all the best sense of that word; and the gentleness of his manners and the high tone of his life and work will increase the sense of loss felt by all those who came within the sphere of his influence.

REV. J. GEISINGER.

From the very beginning of this work we had no more loving friend and helper than the Rev. J. Geisinger, who for nearly twoscore years has been the agent of the American Bible Society in Southern Illinois and Missouri, who went to his reward from his home in Warrenton, Mo., on June 27, 1901. His only remaining relative, a beloved daughter, Mrs. A. S. G. Morrison, is a devoted Presbyterian missionary at Dera Doon, India.

THE GREAT MOVEMENT IN GERMANY.

BY JOHN BOND.

II.

In a former issue of THE CONVERTED CATHOLIC, I was permitted to give a brief outline of the great Protestant movement in the German provinces of Austria. The entire press of Europe has discussed the movement, and the leading German newspaper of the United States, the New York *Staats-Zeitung*, whose information and views on subjects of foreign politics are well known for accuracy and soundness, has devoted considerable amount of space to the consideration of this religious revolution.

It appears that at the outset, the Protestant movement had to contend with difficulties far greater than those encountered by the new Protestants of Alsace and Lorraine. The Roman Catholic Church in Austria is supported out of funds, no part of which is collected by the levy of any tax, either direct or indirect. The members of the Roman Catholic community therefore pay nothing for the maintenance of their religious establishments. The Protestant congregations, on the contrary, have always been compelled to support themselves, and a direct tax is levied on each member of the congregation for the maintenance of their organization. It will be seen that this is a very unjust arrangement and makes the power of the State discriminate against one religion and in favor of another. If, as is claimed by the Roman Catholics of this country, it is a hardship to impose general taxes for educational purposes without recognizing in the distribution of the bene-

fits of such a tax any particular section or denomination, it certainly is a crying injustice for the State to support out of State funds one set of churches and refuse any portion of such funds to another set of churches. This view of the matter has been taken by a large number of the new Protestants, who refuse to pay this direct tax. They say that they paid no such taxes while they belonged to the Roman Church, and they were not served with notices before their conversion that taxes of such a character were to be imposed on them. This proved a serious puzzle to the tax-gatherers, and they referred the question to those higher in authority. No definite decision seems to have been rendered up to the date of this writing, but it appears that all the machinery of the State is to be placed at the disposal of Rome in order to stop further conversions and that instructions to such an effect have been forwarded from Vienna to the provincial authorities.

As the Austrian State keeps a record of the religious persuasions of every one of its subjects, the law requires that the changes in religion must be communicated to the authorities. In that way it has been possible to keep track of the defections from the Roman Church. New converts from Romanism are divided between the adherents of the Confession of Augsburg and the Calvinists. The most recent figures show that there have been very nearly ten thousand conversions from Romanism to Evangelical Christianity and that the hot-bed of this Protestant movement is in

Northern Bohemia, close to the border of Roman Catholic Bavaria. There have been sporadic gains in the Austrian Empire all the last decade, but with the year 1896 the movement began to grow enormously, and it has ever since continued to grow like an avalanche.

It has been attempted, on the part of the Romanists, to attribute the astonishing results to political rather than to religious causes. It is claimed that the conversions, being confined to German Catholics alone, are due to the resentment of the Germans at the reactionary and intolerant policy of the house of Hapsburg and its allies recruited from the inferior elements which make up the population of the Austrian Empire. We have the testimony of the New York *Staats-Zeitung*, by no means partial to Protestantism, that this is not so. The *Staats-Zeitung*, in an exhaustive editorial on the subject, writes as follows: "The disposition to leave Rome is by no means confined to those who wish to leave the Empire. The movement, on the contrary, is very strong in circles thoroughly loyal to the State, as for instance, among teachers and officials. It must also be borne in mind that at the meetings held, careful observers noticed that the movement is by no means purely negative, but that the 'true longing for a genuine German Christian Church' with a simple faith in God, finds open expression." In Vienna, where the Roman Church to-day is stronger than anywhere else in the world, meetings are constantly taking place and preparations are now being made by a Central body of the new Protestants in Vienna to cause a wholesale secession from the Roman

Church, including every German Catholic in the Austrian Empire.

The whole Protestant clergy has carefully abstained from any active participation in the movement, which has sprung up within purely Catholic circles.

The Protestant press, as well as the press generally outside of the Roman organs, recognizes the fact that Protestantism is accomplishing results which were denied to the most vigorous efforts of the early reformers. In connection with this movement it is recalled as a matter of history that at the zenith of the Reformation two-thirds of the population of the Austrian Empire had been won over to the reformed faith or manifested great inclination to come out of Rome. The religious persecution under Ferdinand II killed this movement, and voices are heard to-day within the Catholic Church advocating the use of more persuasive means than arguments to bring back the thousands who have turned away from Popery. While it is hardly likely that the fires of the Inquisition will be lighted again in the twentieth century, or that the rope or axe will be used once more to cure the evil of heresy, it is both interesting and instructive to know that the Church of Rome still possesses the desires of Torquemada and Arbues, although it has lost the power to carry them out.

Meanwhile the authorities of Rome seek to administer extraordinary stimulants to the decaying Church in German Austria. The Fraternity of St. Michael, a very strong Catholic organization with a membership extending throughout the world, held an extraordinary convention on April 13. Cardinal Schoenborn, an

Austrian Count and the possessor of large feudal domains, representing the higher clergy of Bohemia, directed the proceedings of the convention, which was attended by the feudal aristocracy and wealthy and influential Catholics generally. The bust of Pope Leo had been placed in a floral bower on the floor of the convention. Prince Carl Schwarzenberg opened the meeting, admonishing all those present to do their utmost for collecting Peter's pence. The Fraternity of St. Michael acts as a voluntary collector of this interesting contribution to the Pope, and presented the sum of 15,250 florins to him last year. The Prince then thundered against bad Catholics who had left the fold and who show small inclination of returning. The chief orator of the convention was the Jesuit Father Ledochowski, the nephew of the famous Roman Cardinal of the same name. He denounced with the vehemence of a Capuchin field preacher the anti-Roman movement in the Austrian provinces, declared the new converts to be blind and deluded people, and concluded with the cool assertion that Austria could only be saved by clinging to the chair of St. Peter.

The Jesuits are circulating an immense mass of Catholic literature in the threatened provinces, and every bishop in Bohemia, Styria, Carinthia, and Upper and Lower Austria is sending forth special pastoral letters. In spite of all these efforts the progress of the movement continues, and bids fair to continue, until the Protestant churches will be triumphant over the superstitions of Rome, and Romanism will be as dead in Prague and Linz and Brunn as it is in Berlin, or Stockholm, or Christiania.

Unveracious Roman Agents.

While thousands and tens of thousands (as in Germany) are leaving the Roman Church to unite with Protestants for spiritual growth and comfort in religion and development in all the things of life, the Roman Catholic agents are silent and dumb until a priest declares himself a free man in harmony with the sentiments of the people. Then they declare he is a bad man, that is, he has gone wrong, has deteriorated, has lost the faith, etc. While a priest he was all right, but when he declares the priesthood is a fraud and a humbug, oh, then he is an abnormal human being. While he is a priest, officiating at the altar as a "second Christ"—*Sacerdos alter Christus*—he is an angel of light; but next day, when he unites with a Protestant church or comes to a place like Christ's Mission, and learns that the good God has another, a different, a better way of salvation for his soul and for all mankind as explained in the Bible, and then says publicly, "I believe that is the truth of religion," immediately the hounds of Rome yelp at him, and say he has a devil. Nobody who knows Rome's methods can be deceived by such tactics. But many worldly people in the business world, the unchristian world, after reading the Roman slanders look askance at such a man, and a fight is thrown on his hands at a time when he craves for rest and peace.

We have had many such cases in connection with the work of Christ's Mission where we had to defend priests who came to its hospitable home, and they have been vindicated. But usually we have ignored the lies

of these Roman Catholic rogues and have gone ahead without paying any attention to them.

Every priest who has come to Christ's Mission has brought proper credentials with him as being in good standing up to the time he has left the Roman Catholic Church. He has been a good and respectable priest in the estimation of Rome, and when he applies to Christ's Mission for instruction and help in the new and better way of life as God has revealed it in His Word, he is made welcome. To all our friends, to all Americans who love fair play and believe in the free expression of opinion in religious as in scientific, economic and political subjects, we would say, Don't believe one word those Roman bishops and writers say. They do not speak the truth regarding those who leave their communion.

Work Among Catholics.

At the anniversary gatherings of the various mission societies in May the prevailing note was that of triumph for the past and hope for the future, especially in Roman Catholic countries.

At the annual meeting of the Woman's Home Missionary Unions, held at Boston on May 14, in connection with the Congregational jubilee, the addresses of Miss Josephine Junek, of Ware, Mass., and Miss Lamson, of San Mateo, New Mexico, were very interesting.

Miss Junek works among the Poles and Bohemians at Ware, and attributed much of the emigration from the latter country to the United States to the dissatisfaction of the Roman Catholic population (number-

ing 90 per cent. of the whole) with their Church. She said that if you ask a Bohemian why he left the Catholic Church, he will say that "a priest spoiled him."

Miss Lamson took charge of a school in New Mexico in 1898, and considers some of the people of that territory as barbarous as natives of India or Africa. They have idols to which they confide their sorrows. One class of people there called "the penitenti" lash and scourge their bodies in atonement for their sins in Lent, with lashes that have bits of glass attached. After the process their bare backs look like chopped meat. On Good Friday a man is stretched to the cross in imitation of the Saviour.

Mrs. Washington Choate of Greenwich, Ct., who had just returned from Cuba, marveled at the absence of the gospel in a land so near our own. The Cubans, as a class, have broken entirely away from the Roman Catholic Church. They believe the Catholic Church stood for Spain in the recent war. They lost their confidence in the priests. It is believed by many Cubans that the secrets of the confessional were used against the penitents; and that men and women were arrested through these secrets and never heard of afterward.

"In Havana," said Mrs. Choate, "we have a Congregational church and throughout the island Congregationalism flourishes fairly well. Five thousand children are under public instruction in the schools established by the United States."

A group of Cuban girls from Mrs. Selden's school in New York sang a song in their native tongue.

Attack and Defence.

In the January number of THE CONVERTED CATHOLIC an account was given of the Rev. Antonio Fasanotti, D.D., as also of some of his successful work as a priest, especially in San Francisco. Dr. Fasanotti, after spending about three months in Christ's Mission, decided to go into general literary work, for which he was well fitted by education and experience. He has no connection with Christ's Mission or the work it is doing. But he says he abominates the Romish system.

Father Fasanotti has a wide knowledge of persons and affairs in Rome, and when, last May, Count Colacicchi, an officer of the Papal Guard, came over from Italy to convey the red hat to Cardinal Martinelli, he established friendly relations with him. It would seem that the young Italian soldier sees no reason why all the American heiresses should be captured by men from northern Europe, and that he would like to take one back with him to Rome. One of the New York *Herald's* men found this out, and, hunting up Dr. Fasanotti, obtained confirmation of the news; and the more readily, perhaps, as the doctor naturally sympathized with the aspirations of his young countryman. The *Herald* published the story in an attractive manner, mentioning the doctor's name in such a way that the secretary of the "Papal Legation" in Washington (whatever that may be) denounced the whole story as a complete fabrication, and said that the new cardinal, when apostolic delegate had been "obliged to take unfavorable action" against the doctor.

The *Herald*, of course, made further inquiries, and Father Connolly,

secretary to Archbishop Corrigan, said, among other things:

"It is almost unprecedented for a priest visiting a foreign diocese not to present himself to the bishop in order that his credentials may be examined and that he may be granted permission to exercise the functions of his sacred office. In default of such action he has no standing as a priest in the diocese. An apostolic missionary is under the same obligation. Fasanotti has not complied with this custom. He has never presented himself before Archbishop Corrigan, nor has he ever shown credentials. His name does not appear in the register of priests serving in the United States and Canada, and I never heard of his name until I saw it in the *Herald*."

When Dr. Fasanotti was informed of the statement of Monsignor Rooker, Cardinal Martinelli's secretary, and of Father Connolly, he made a prompt reply through the *Herald*, in which he said:

"I have only to confirm the statements I made to your reporter, rather reluctantly. I possess, however, documentary evidence to demonstrate the falsity of the attacks made upon me by persons whom you call high ecclesiastics.

"Beginning from the end of your article, I must say that the statement of the Rev. Father Connolly, secretary to Archbishop Corrigan, is absolutely false and slanderous. He says that my conduct would tend to brand me as an imposter, because I did not present myself to the bishop in order that my credentials might be examined, and that I might be granted permission to exercise the functions of my sacred office.

"The very first day I came to New York I presented myself for this purpose at Archbishop Corrigan's house; left my credentials for inspection in the hands of the Rev F. Ferrante until the next day, when I obtained from the Archbishop in person the necessary authorization to officiate in the diocese. I unite the original document to this letter.

"Father Rooker's statements concerning me are also very far from being true. He states that some time ago the Apostolic Delegate was obliged to take unfavorable action against me. The documents I submit to your inspection will show that my only dealings with the Apostolic Delegate have been that he had asked me two years ago to obtain from the Propaganda an authorization to work in this country, which I immediately obtained from Cardinal Ledochowski, prefect of the congregation, and which satisfied Cardinal Martinelli, as you can see by his letters which I submit to your perusal and which I wish you could publish.

"He further claims that no bishop recognizes me as a subject. That may be true of an apostolic missionary, but the letters I now submit will show to you and to the public that my standing is first class in every respect, and that the last bishop, under whom I worked, gave me a warm testimonial of the highest commendation.

"From the documents submitted to your inspection you can see how untrue are the statements attributed to Fathers Connolly and Rooker. What the public may think of their denials regarding Count Colacicchi's intentions, I let the public judge from the falsity of their statements regarding

a priest of the Church whose name is in the Catholic Directory of 1900."

The *Herald* goes on to say:

"In proof that he applied in the usual way to the archiepiscopal residence in this diocese, Dr. Fasanotti exhibits a certificate duly signed by Archbishop Corrigan, under date of November 10, 1900, which authorizes him to celebrate mass for a period of fifty days from date.

Under date of December 16, 1899, Bishop McFaul, of Trenton, informs Father Fasanotti that the Apostolic Delegate in Washington has instructed him to see that Father Fasanotti procures the necessary credentials and documents of his priesthood from the Propaganda. The bishop of Trenton adds, "I may say here that so far I know of no reason why I should be dissatisfied with your work."

Under date of April 18, 1900, Archbishop Martinelli writes Dr. Fasanotti from the legation in Washington:

"In reply to your letter of April 17, I would say that the Right Rev. Bishop of Trenton is now in a position to act in your affairs, and you will therefore have recourse to him."

Bishop McFaul, on June 22, wrote Dr. Fasanotti, transferring him from Hammonton, N. J., to Beach Haven, N. J., where he had officiated the previous year.

Bishop McFaul's last letter is dated September 28, 1900. In it he says: "Since you desire a more explicit letter than the literal testimonials, I am pleased to state that you have been in the diocese since May 23, 1899, and during that time I have had every reason to be pleased with your conduct and the administration of the parishes over which you had temporary charge."

THE INQUISITION.

BY MRS. MARTHA C. FISHER, WASHINGTON, D. C.

V.

WE could follow the work of the Inquisition across the Atlantic and note its planting on a new-found soil, where the Papacy and their Catholic Majesties were not slow in making it the chief engine in their conversion of a world, and a wonderful key it became in the unlocking of Aztec golden treasures. But we confine our view to Europe where it attained its highest development. In Portugal let us observe an "auto da fé"—this more modern Moloch's lurid flaming crown, emerging from the gloomy prison hall of the Inquisition in Lisbon.

The ensuing sketch is chosen as the only instance which could be found in all the dark and sickening records, during painstaking research, where this wild beast of fanaticism, born of the Pagan and Papal union, was ever baffled in the destruction of his prey. "The Century Dictionary" defines the word "auto" to mean, in Spanish literature, "a sacred play." The Spanish bullfight never rivaled an "auto" in the intense interest and excitement of the populace.

It is the first day of November, 1755. The capture of an unusually large number of convicted heretics is the result of increased activity of the dread tribunal now at the height of its power in Lisbon.

The sun is shedding golden light over lofty pinnacles of church and palace, grand avenues, noble mansions, and squalid streets lined with houses of the poor, far-stretching vine clad hills, and the waters of the Tagus

as that river flows into the broad bosom of the bay; all nature seems responsive to the joyous influence of sweet air and glorious sunshine. Excited throngs of people of all classes and conditions are filling streets, plazas, windows, and balconies; all are dressed in holiday attire, and as the hour of noon draws on excitement is intense.

At length the signal! Deep toned bells toll the hour of execution, and the "sacred play" begins. The dread portals of the Inquisition open, and a strong guard of halberdiers first issue from them; then black-robed priests in procession, the leader bearing a large crucifix and chanting a *Te Deum*; next follow the victims, dressed in the hideous and fantastic garb prescribed by the Holy Office; after them a group of veiled nuns, saying *Aves*. A composed and even cheerful expression is upon the countenances of most of them.

There is one amongst the doomed number who attracts most of the notice and sympathy of the onlookers—a young girl only sixteen years of age, and so beautiful that even the horrid dress and her agony of fright fail to break the charm of her loveliness. Her large dark eyes are raised imploringly to heaven, and tears are streaming down her pale cheeks, as low sobs of agony burst from her lips. Sometimes she casts a searching gaze into the throngs about her as if hoping for a last sight of some loved one before her eyes should close in death.

In a palatial mansion in another and far different portion of the city fond hearts are breaking for her sake. With all the glorious sunlight excluded, father, mother, brothers, sisters, in darkness and despair bewail their utter inability to rescue their loved one; also, knowing full well that to show feelings of anguish, or even sympathy, would but bring upon them all a like fate. None of her family had dared to visit her since her condemnation. She is the eldest daughter of one of the most accomplished noblemen of the kingdom—Albert De Castro, of the ducal house of Yavora. The residence occupied by Lord Effingham, British Minister at the court of Lisbon, adjoined the De Castro home.

The difference in religion of the two families had interposed no bar to their social intimacy, and each entertained a high regard for the other, with frequent interchange of hospitalities. The children being naturally much together, and Lord Effingham's children studying under an English tutor it came about that Leonor De Castro began the study of English with the tutor, a former curate of the Church of England. Her progress was rapid and the worthy curate was delighted with her intellectual capacity and depth of thought, and never dreaming what might be the outcome of his instructions, he was careful to give her a thorough explanation of the Scripture lessons which were read each day. He also presented her with a copy of the New Testament in English, telling her that its sacred pages would show her the way, the truth, and the life. Leonor soon became convinced that the religion of Rome was not that of the Gospel of Christ;

and with her ardent temperament, she quickly decided that she could no longer continue to follow the practices and idolatries of the Roman Church.

She soon confided her change of opinions to her parents, and also to the family confessor. The priest, after trying to convince her that she had been misled, and utterly failing to do so, advised her father to send her at once to the Ursuline Convent at St. Ubes, fully expecting that by the wise methods of the Lady Superior and the nuns of that famous seat of piety, the seeds of heresy would soon be eradicated. At the same time he blamed her noble father for his thoughtlessness in exposing Leonor to the wiles of an "arch-heretic." To St. Ubes this lovely child was sent; her parents, in their alarm and desperation, not daring to disobey the priest.

The most ingenious arguments, coaxing, alluring rewards, and dire threats, were the successive means used by the Lady Superior to stifle a conscience now fully roused. No sympathy or shade of pity stirred that Mother Inquisitor's heart. Leonor's youth, her helplessness, her honesty of soul—all pleaded for her in vain. Nothing would now save her delicate body from cruel torture; but the fiendish inflictions were also powerless to kill the new faith that filled her soul, and she was denounced to the officers of the Inquisition as an obstinate and dangerous heretic!

Her removal to the prison of the Inquisition soon followed. With wonderful strength of faith and resolution in one so young and so tenderly nurtured, she, in the very presence of the Inquisitor-General, defied danger

and death and gloried in enduring suffering for the sake of the Lord Jesus.

She was condemned to be burned with the other victims of the "auto da fé" of the first of November, and in accordance with this sentence was now on her way to the plaza. Ever since the procession left the prison a young man, whose dress and appearance indicated high rank, had been striving to force his way through the dense masses to reach the line of captives. It was the young Marquis of Elvas, Leonor's affianced husband. The two had known and loved each other from childhood, and the prospect of a matrimonial alliance between the families was highly satisfactory to all concerned. The lovers were devotedly attached to each other. The engagement had been formally announced shortly before Leonor began her English studies in Lord Effingham's house. The powerful families of the Marquis and De Castro had both exerted all their influence to save Leonor, but without success. Even a petition for a short respite had been rejected by the monstrous ecclesiastical Dagon who fattened on blood and tears.

The young nobleman, in his despair, had cursed the pitiless rigor of the dread tribunal and openly questioned its authority, thus drawing down on himself the secret but sure vengeance of the Church. Though well aware that by his words and acts he was courting a like fate, he had resolved to force his way to Leonor's side and say, if possible, some words of comfort, and at least assure her of his sympathy and undying affection, and then he knew not what act of desperation he might commit!

The procession had reached its goal before the distracted Marquis had been able to gain speech with Leonor. The captives were drawn up in line before the Inquisitorial interrogator and urged to recant, while most horrible punishments, full of everlasting torment, vividly portrayed, were assured to them if they persisted in their heresy.

The pitiable distress of Leonor led the Bishop to think that she, at least, would not continue obdurate, and, addressing her, he held out hopes of a respite, and perhaps of ultimate pardon; he alluded to her tender years, her beauty, accomplishments, high station, and the joys that life had in store for her; he pictured the heart-rending grief of her parents and relatives unless she turned from her apostasy, and then dwelt on their joy over her if she would recant, even at the eleventh hour. "And now," continued the Bishop, "Leonor De Castro, will you discard the heretical opinions implanted in your mind by that son of Belial? Will you retrace your wandering steps? Our Holy Church, ever lenient to the faults of her erring children when they confess their sins, would receive you again to her bosom. Will you come?"

He paused for her reply. In a calm, clear voice, her agitation seemingly all gone, came the response: "I cannot acknowledge the authority of the Church you represent. I believe the faith I now hold to be the true one. There is only One who can forgive sins, and but one Mediator between God and man—our great High Priest, Jesus the Christ, and in His mercy do I trust!"

The astonished Bishop, enraged at such a reply, and fearing the effect of

these words upon the people, furiously ordered the prisoners to be bound to the stakes and the fires to be lighted at once, adding sternly to the brave young girl: "Obdurate heretic, this day shalt thou enjoy a foretaste of the fiery torments in which thy soul shall writhe for ever!"

Leonor, greatly weakened by all she had endured, and shocked at the barbarity of the Bishop, staggered, and would have fallen, had not the Marquis, rushing forward, caught her in his arms.

"Inhuman monster!" he exclaimed to the prelate, "she is fitter for heaven than such as thou! If there is an angel in the presence of God, she will soon be one."

"Ha, my Lord Marquis!" cried the Bishop, "these are bold words and have sealed your doom. Arrest the Marquis of Elvas!" he said to the Provost.

So far the tragedy of the "Sacred Play"—now, it was to be superseded by one in which Pope, King and Inquisitor had no voice or power!

As the officer moved forward in obedience to the high prelate's command, a deep, rumbling sound was heard, followed by a sudden sinking of the earth, which threw the assembled multitude prostrate. An immense wave came rolling in from the Tagus and quenched the impious flaming torches. In a few seconds the shock was repeated. Cries of terror and dismay now mingled with the crash of falling buildings. All was consternation and there was a universal panic. The prisoners were for a time forgotten in the dreadful crisis. As the crowds fled, aghast at their own dire peril, the Marquis of Elvas tore a veil from one of the nuns, and

completely enveloping Leonor in its ample folds, he bore her away, and, threading his way by a circuitous route through the *débris* of the city, he safely conveyed his precious burden to her father's house which, being beyond the district immediately affected by the earthquake, had escaped with slight injury.

No words can express the joy, the revulsion of feeling with which the unexpected sight of their darling filled the household. On bended knees they thanked God for her escape from a horrible death. But this pleasure was of short duration, for soon apprehension filled their souls that the officers of the Inquisition would immediately institute a search for their escaped victims. Where could they hide from the prying eye of that insatiate Moloch? Preparations for immediate flight ensued. The situation of the Marquis was now as full of danger as that of Leonor. As plan after plan was being considered by the anxious family conclave, Lord Effingham entered. His sympathy with the afflicted family had been constant and of the deepest nature. Now the added horrors of the earthquake had brought him again into their darkened dwelling. As soon as he learned of Leonor's escape and of the plans for flight he shook his head and expressed grave fears as to any possibility of success. "I feel quite certain," said he, "that by attempting to leave the city now, you will bring certain destruction upon yourselves; indeed, I am surprised that your house has not already been searched. As soon as some degree of quiet is restored, active measures will be taken to arrest every fugitive. You must not attempt to leave the

city yet, nor will it do to remain here. You, my Lord Marquis, and Leonor must take up your abode with me for the present. The Holy Office will hardly dare to search the house over which the flag of England floats. Most opportunely, too, I am expecting the early arrival of a British man-of-war to convey part of my family and suite to England, and it may be managed that in good disguise you can leave this country with them." Eagerly was the proposal accepted, and Leonor and the Marquis returned with the Minister just in time to escape the officers of the Inquisition, who arrived at the house almost immediately after Lord Effingham's departure with his young protégés. Leonor's father expressed the deepest surprise at the visit of the officials and continued apparently wrapped in intense sorrow, protesting ignorance of her escape. No one having seen her return to her home, or leave it, no clue could be obtained as to her whereabouts.

Day after day passed in quiet security in the asylum so happily furnished by their English friend. Leonor had always been a great favorite with the Minister and all his family, and now each vied with the others to efface if possible even the remembrance of the horrible suffering from which she had so miraculously escaped. Soon the bright color returned to her cheeks, and smiles of hope and happiness lighted up her beautiful face with more than former loveliness. The worthy curate, whose successful efforts in instructing Leonor concerning Bible truth had so nearly resulted in her departure from this world through a gate of fire, wept over her as one raised from the dead. All looked anxiously for the arrival

of the British man-of-war. At length, about the middle of November, just as the setting sun was casting a softened glory over the Bay of Lisbon, the long hoped for warship appeared, moving majestically over its quiet waters. On the next day, everything being in readiness, the Minister's family went on board. Amongst the party, disguised as servants, were the Marquis of Elvas and Leonor De Castro. The anchors were weighed, the sails set, and with England's flag flying at the peak the gallant vessel bore away for the open sea.

When the white cliffs of England came in sight, the glad curate joined together in the holy estate of matrimony John, Marquis of Elvas, and the lovely Leonor De Castro.

The librarian of a university in Ohio writes:

"My wife has been receiving THE CONVERTED CATHOLIC since 1885, and it has given her a deep and lively interest in the Romish question, as connected with the dissemination of "the truth as it is in Jesus," and the perpetuity of our republican institutions. My own interest has been kept alive and increased by reading the monthly issues from Christ's Mission. After reading each number, my wife gives it to our library and reading room. I take pleasure in calling the attention of students to it.

"The Lord restore your health, preserve your life, and gird you with strength for your great and important work. That the Lord has raised you up specially for the work of saving many, very many, of our Roman Catholic people, I infer from the Christian spirit of love which animates you in your work.

"Keep sweet and move on!"

LIFE IN ROMAN CATHOLIC MONASTERIES.

BY AUGUSTINE BAUMANN, FORMERLY FATHER AUGUSTINE, OF THE PASSIONIST MONASTERY, HOBOKEN, N. J.

CHAPTER XXXVIII.

POVERTY.

It is notorious that the monks make three vows to observe Poverty, Chastity and Obedience. The founder of a religious order would rather have his head cut off than give up any of those three vows. It is therefore worth while to speak of them, and I shall do so in the order above mentioned. Monastic moralists—or theologians, as they prefer to be called—declare that religious life consists essentially in the observance of those three vows, which they claim are three most important Christian virtues. It is easy to understand why Chastity and Obedience may to a certain extent be classed among the virtues, but it requires a set of monastic spectacles, a monastic way of looking at things, to conclude that Poverty is a virtue. The opposites of Chastity and Obedience are certainly vices, but we do not generally say that it is a vice to be rich; therefore if it is not a vice to be rich, there is no particular reason why it should be a virtue to be poor. Contentment in Poverty may be a virtue, just as in some cases it may be a virtue to have a reasonable desire to be rich.

The monks must have some mysterious reason for calling Poverty a virtue, and it may be remarked that this idea is not limited to Roman Catholic monks. Hindoo monks have the same peculiar views, and it is one of the duties of their younger members and novices to practice

Poverty in the streets by going about asking alms for themselves and their elder brethren, and thus it appears that the novices have the benefit of the virtue and the older monks the benefit of the alms. It is an arrangement not unlike that which exists in Roman Catholic monasteries. Only here it is the lay brothers who do the begging and the priests who receive the goods collected. The Passionists make it a rule to receive a certain number of poor laymen as members whose duty it becomes to learn and practice to perfection the profession of begging among the Roman Catholic, and very often also, Protestant, families in the monastic district. These lay brothers are called *questors* and they go, principally at harvest time, through certain sections of country portioned out to them, levying tithes on the people, begging for their money, or, if their poor victims have no money, begging for their products. I remember soon after my arrival in Pittsburg seeing one of these lay brothers, a certain Brother Francis, driving into the monastery yard on top of an immense load of hay, the product of one of his begging expeditions. The monastic horses needed hay and Brother Francis had scoured the country near Butler, Pa., and a kindly disposed farmer there gave him a whole load of hay, so heavy that it required two horses to pull it, and the lay brother was so proud of his exploit that he came home seated on top of the hay like a

conqueror. It was supposed that he had practiced the virtue of Poverty in a high degree, and the superior praised him publicly for it, encouraging him in his holy enterprises.

Perhaps this may throw some light on the reason why the monks call Poverty a virtue. The idea is very ingenious and remarkable in its simplicity. For religious and moral motives they give up everything they have in the world in order to have a pretext for asking their neighbors to give them alms. And such alms! We know where there is a beginning, but we do not know where there is an end. When you have given the monks an alms one year, you are not thereby exempt from demands by them the following year. On the contrary, as soon as you make your first donation your name is inscribed in a book. This is called the book of the benefactors of the monastery. It serves as a useful directory for the *questor* the following year, and a benefactor is never forgotten. When the *questor* returns he not only expects to receive a similar alms to that of the previous year, but an increased crease by the addition of new members, altars and chapels. Did not the benefactor have the benefit of many masses and prayers during the past year? For it is the custom of the monks to say masses every month for the benefit of the benefactors inscribed on their books, and the benefactors are carefully reminded of this. In vain might a poor innocent benefactor protest and say: "But I did not ask you to inscribe me on your list of benefactors, I cannot afford to keep on giving." The monks would reply that it is their duty out of gratitude to remember

their benefactors in prayer, and the Pope himself has commanded this. In fine the poor benefactor feels himself under so many religious obligations to continue giving that he finally yields, and every year he resigns himself to setting apart a portion of his hard-earned money or products for the people who invented the virtue of Poverty.

It is a scheme worth recommending to some of the financial men in Wall Street. Supposing they formed a company to promote the virtue of Poverty—every member of the company to renounce all his earthly goods and possessions in favor of the company. As this heroic sacrifice on their part would leave them without any mode of subsistence, they would be entitled to the charity of the rest of the world and might conveniently appoint agents or *questors* to beg for gratuitous stocks and bonds among the rich holders of those articles throughout the city for the benefit of the "Poverty Company." By this simple process the common fund of the company might in a few years increase ten, twenty, and perhaps even a hundred fold, and each member would see his little stock of from one thousand to a hundred thousand dollars. There is nothing so very chimerical in this. The monks have tried the scheme for ages, and with stupendous success. What is better still, thousands of simple people cannot see through the game, and even the law does not interfere with this sort of speculation.

The monks are even more daring than this. Many of them, when they join the convent, have absolutely nothing at all to renounce. Most of the members are the sons of the very

poorest class of people, and when in their profession they solemnly renounce all earthly riches they perpetrate a solemn farce. I was far from considering myself rich when, as a boy, I entered the novitiate and prepared myself for a whole year to make the solemn renunciation of all earthly riches I possessed. But to my surprise there were many others much poorer than myself. Confrater A— was the son of a poor cobbler who made fifty cents a day; Confrater B— was the son of a miner in the neighborhood of Pittsburg who was scarcely able to purchase meat once a week for his children; Confrater C— was the son of a poor farmer whose land was not his own, and never would be; Confrater D— was the son of an immigrant from Germany taken care of in a poor asylum. When all these young aspirants to monastic honors made their renunciation of all earthly wealth, and considered it a solemn act of virtue, it was simply a comedy. They had no wealth to renounce. It is true that sometimes the monks receive a member who has a little property, but these cases are rare and the happy individual is looked upon as a wonder. The monks acknowledge the marvelous nature of the event by favoring the happy individual in all ways, quickly raising him to the highest offices in the order, as if they were afraid he might soon repent of his foolish act in giving them what he possessed.

But the monks explain. They have an explanation for everything. They say that although the order may be rich, the individual member, as such, is poor because he can claim nothing as his own. Even the

things given him by the superior are not his property; he merely has the use of them and may be called upon at any time to give them up. This is, unfortunately, a condition of things to which all men are subject on this earth. The wealthiest millionaire may have to bid farewell to his riches at any moment, and die. He cannot take his wealth with him to the grave. Neither can the monk. As for the superior depriving him of his food and clothing, of his fine home and luxuries, the possibility does not exist, and the individual monk knows it very well. In a Passionist monastery in Italy an event happened which aptly illustrates this. The rector of the monastery served the monks with bad wine, and the monks rose up in revolt. They did everything included in the daily routine until it was time to chant vespers in the choir. Instead of going to chant vespers the monks in a body went out in the garden to talk a walk, and left the rector alone in the choir. Looking out of a window the rector saw them enjoying themselves in the garden. He called them, and they refused to come. He sent a lay brother to ring the community bell to summon them again to choir, but they still refused. At last the rector had to come to terms, as he was making himself ridiculous, and the good monks got their wine of the proper quality at table.

Under such conditions it is quite agreeable to be poor. The monk never wants for anything; he always has his comfortable home, his food and clothing, little work and much recreation; he visits his friends when he likes, and is received like a god, and what more does he want?

(To be continued.)

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Kind and Courteous.

Many kind words have come to the office of THE CONVERTED CATHOLIC from Christians of all denominations, converted Catholics and others who indorse and commend the spirit in which this Magazine is conducted. But a compliment that we highly appreciate is an editorial note in the *Australian Sentinel*, of Melbourne, April 30, 1901, as follows:

"Rev. James A. O'Connor, a converted priest, says in the March, 1901, issue of his Magazine, THE CONVERTED CATHOLIC:

The confessional gives them [the priests] an entrance to the heart of woman that is not conducive to the happiness of families, or to the morality of the priests themselves.

"All the priests who have left the Church of Rome and become Protestants say the same thing, some of them much more forcibly than the gentle spoken and kindly mannered man above named. Yet the priests here tell us that it is an abominable lie. Is there a moment's doubt as to whom we should believe—men like Chiniquy and dozens of others, or those who are still enslaved in the toils of a Church which is essentially sensuous in her services, her devotions and her doctrines? Some of her own theologians admit it while they deplore the fact."

The editor of that paper in far away Australia is a Christian who opposes

the Roman Church on the highest plane of controversy, political and religious, and we appreciate his conception of the purpose and spirit of this Magazine all the more because some extreme Protestants think we are too lenient, too mild, too gentle toward the Roman Catholics. We thank this unknown friend and we assure him that our efforts will be in line with the spirit which has characterized the Magazine from the beginning—gentle and kind toward all erring brethren who have been grossly deceived by the Church of Rome and kindred systems that set aside God's way of salvation. Kindness and courtesy go a long way in the direction of converting the Catholics and destroying the Roman system.

Work in New England.

At the fifteenth anniversary meeting of the New England French Protestant pastors in Gardner, Mass., the editor of THE CONVERTED CATHOLIC delivered the closing address of the two days' session in the Baptist church. It was a great pleasure to meet these French-Canadian Baptists and to hear the encouraging reports of earnest, successful work for the evangelization of the Roman Catholics in New England. A Canadian priest who had been received into the Baptist Church in Worcester, Mass., last year was not truly converted, and his defection caused the brethren some embarrassment. A man who has been a priest needs careful direction before he can be entrusted with the care of souls—he should be converted, and give evidence of it.

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